

## Biographical.



ELDER JOHN NICHOLSON.

John Nicholson was born in Fayette Co., Pa., May 15, A. D. 1824. Received a liberal education in Pa. He was converted September 13, and baptized by Elder J. Haugher, a minister of the Dunkard church. He was married April 1, 1849 to Miss C. L. Pullin of Somerset Co., Pa. Was chosen minister in September 1852 and took charge of the Jacob's congregation as pastor, located in Fayette and Westmoreland Co's., Pa., having seven regular appointments. He remained pastor of that church for ten years, and then moved to Moultrie, Ohio, and took charge of the church located in Columbiana and Stark Co's., Ohio. During his pastoral work at this place he married nearly one hundred couples. He remained pastor of this church for about six years. From there he moved to Shanesville, Tuscarawas Co., Ohio. He had charge of this church for four years, during which time he held a public discussion on the subject of Christian baptism with a Lutheran clergyman. From there, he moved to Rossville, Knox Co., Ohio, where he engaged in the saw-milling business with brother I. Ross. He remained there six years; a part of the time he was engaged in the home mission work. From there he moved to Bristolville, Trumbull Co., Ohio, took charge of that church. From this charge he was called to preach in the state of N. J., in the home mission work. He labored there apart of two years, returned to Bristolville, Ohio, and in March 15, 1882, moved to Waterloo, Iowa. He preached for the Waterloo church until the fall of 1882, then he organized the Brethren church with 48 members, and to-day the Waterloo, Enon and Hudson churches have a membership of not less than four hundred members. In 1883 he organized the Brethren church at

Aurelia, Ia., the same year one at Brookland, Ia., and one in Fayette Co., Ia., and one at Rheinbeck, Ia., in January 1884, organized a church in Milford, Indiana, with a membership of twelve. The same month he organized a Brethren church by the assistance of brother W. Summers, with twenty-seven members, in North Manchester, Ind. He remained near Hudson, Ia., until Oct. 27, 1893, arriving at Rosena, Calif., Nov. 3. He is now pastor of the Brethren church at Rosena. His father and mother were raised at Hagerstown, Md. His father was a member of the Dunkard or Brethren church and preached for that church for thirty-five years. He has served as minister and elder of the Brethren church for almost forty-three years. Therefore, his father and he have filled up a period of almost seventy eight years in the ministerial work of our Lord and Savior Jesus Christ. Amen.

## OUR DUTY TO GOD AND OUR FELLOW-MAN.

MISS LULU BRASHEAR.

How many of us shirk the duties we owe to God and man? How easy it is to always find some excuse for not going to God's house or not speaking a word for him, the giver of all good to whom we owe so much, when an opportunity presents itself.

How fain we are to ease our conscience by saying that it was really out of our power to do other than we did, and what a hindrance to any church are such lukewarm Christians, not Christians but professors. If we were half as enthusiastic about saving souls as we are about seeing the latest fashion or the base ball game, it would not be long before all the world would be converted to Christ.

Let us as young people starting out in life, be earnest, enthusiastic workers and not a stumbling block in our brother's path. We, each of us have an influence for good or evil, and pray God it is for good, over some one else. We are our brother's keeper inasmuch as we place temptation in their way or set them a bad example, because there is more expected of those who profess Christianity.

Living honest, moral lives and going to church on Sunday will NEVER save our souls. We must have the love of God in our hearts and with his help we cannot fail.

God has placed us here for a grand purpose and he expects us to use the talents he has given us for the good of all mankind and the glory of God. Then therefore let us all strive to forward the good work and above all let us so live ourselves

that we may be stepping stones in assisting each other to ascend to the highest rung of the ladder of Christianity and when dying, leave behind us:

"Footprints that perhaps another,  
Sailing o'er life's fitful main;  
A forlorn and shipwrecked brother,  
Seeing, may take heart again."

Pittsburgh, Pa.

## CHRONOLOGY.

S. B. FURRY.

In answer to elder J. B. Wampler, we would say that difficulties present themselves to the Bible student as to the age of the world from Adam down to the present time that can never be overcome. There is no thorough system in computing time extant that is, or has been understood. Almost every student of chronology has so far differed, and about one hundred and four different views have been given with the variations of the two extremes of no less than two thousand years. We presume our safest plan is to accept the chronology as given by the international lessons with allowance of discrepancies. That is, accept it as the best that can be given up to date. Without doubt there is either time lost or added through an imperfect system of calculating time. Perhaps for a wise purpose we are not to know the exact "times and seasons." They may belong exclusively to the Father.

This is one of the strongest arguments against Sabbatarians, who lay so much stress on keeping the seventh day holy.

They do not know whether they keep the exact seventh day. One day out of seven regularly kept will certainly satisfy the divine law. The term "Sabbath" only means rest, and we should be thankful that the "powers that be" grant us such a day out of seven. If years have been lost or added, how about days? At one time upon request I handed a query as to a discrepancy in calculating time to one of the prominent ministers of the seventh day adventists to prove that no time is lost. He undertook to illustrate before a large audience that no time could be lost, or changed to effect the seventh day in exact time in number. He took seven books in his hands and was trying to explain that the last book always remained the seventh, when suddenly one of the books dislodged and dropped to the floor. So the seventh became the sixth.

Result, discomfiture and force of argument lost. And so it will be in trying to give the exact date from the creation.

Martinsburg, Pa.

"MONEY talks," but it often fails to tell the truth.